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THE ORIGIN OF WORSE TEMPER.

In pursuing our inquiries on this subject,* we are led to consider, in the present paper, *the unrestrained indulgence of ill-humour between children themselves*, as among the most common means of spoiling a good temper, or making a bad temper worse.

Children live and act in a world of their own. The passions and pursuits, the successes and disappointments, the antipathies and predilections of men and women, are all seen distinctly, though faintly, in the family, or school-room. Pride, avarice, ambition, cunning, fraud, oppression, meanness, evil speaking, &c. &c., appear among them, in all their diversified forms; and all the laws which are required by civil society, to restrain violence, punish transgression, and protect right, are equally necessary among the little community who dwell under the same roof, or sit on the same form at school.

Very slight observation will prove

* See page 260, Vol. vi. and page 193, Vol. vii.

the correctness of this opinion. A friend of ours has a neighbour *Smith*, whom every body knows, and whose two children furnish a pertinent illustration. They are both boys, and their ages are seven and four. The eldest, *James*, at seven and a half years old, was as mild and even-tempered as parents' hearts could wish. He was often remarked for his kind, good-natured behaviour to every body. But his brother *Richard*, who was now old enough to walk alone, was often committed to his care, and *James* soon became a little, petulant, domineering tyrant. The children would be playing in the yard, when accident would throw in *Richard's* way something which *James* wanted, and whatever it might be, *James* would have it. If they were called into the house, *James* would seize his little brother by the arm, and drag him violently along over chips, and stones, and dirt; with screaming and struggling for release on one side, and loud angry words on the other, they tumble together into the house; *James* is old enough to

talk plain, and tell his mother, how "*Richard* would'nt come in, and he had to take him and pull him along, and then he cried;" and poor *Richard*, whose story there is none to tell, is perhaps slapped or shut up for his noise.

The little fellow had a toy wheelbarrow given him the other day. *It was his own*. A neighbouring boy came in to see *James*, and for the sake of teasing and vexing him, they seized *Richard's* wheelbarrow, while he was using it, and trundled it off a few rods and left it. He cried out so bitterly, as to bring the mother, who, instead of quieting him, (as she might easily have done by a little soothing,) and then showing him, that the injury he had sustained was not without redress, by calling *James* and his companion, and making them restore the toy; and then punishing them both for their offence; instead of all this, she took him up with evident irritation, and tied him in his chair, and told him, he should not go out of doors again that day. This was the consequence of the child's making known, in the only way in which such children can make known, the wanton violation of his rights and feelings. If the parties had been thirty years older, and the wheelbarrow six times as large, the probability is, that a suit at law would have grown out of the transaction, the prosecution and defence of which would have been considered of sufficient importance to employ the skill of many men, learned in the law, and its decision would puzzle jurors, set judges at odds, and occasion the expenditure of many round hundreds of dollars. But after all, the right and wrong are as obvious in one case as in the other, and the importance of maintaining right and redressing wrong, is equally great in

both. The conduct of older children towards younger, is often marked by an entire and most inhuman disregard of their weakness and timidity. How common is it to see four or five children running away from some little one, whose heart is instantly filled with all the apprehension which desertion and solitude bring with them. For aught he knows, they are gone beyond the reach of his cries. Nothing around him, and nothing that passes him, has an ear for his complaint. He does not know the way home, and he cannot call his mother. His situation has in it, all that would be appalling or distressing to us, if we were left on some vast heath, inhabited by savages and wild beasts. And this intense suffering he must endure, forsooth, that a company of mischievous, giddy children may have a laugh!—What should we think of a body of men, who should take a stranger, happening to fall among them, and fasten him to a tree, and then fire at him—not to kill him, but to frighten him. The blanched cheek and quivering lip, which every discharge of the musket would occasion, might as justly and humanely excite their mirth, as the fears and cries of the little deserted child, might excite the mirth of its thoughtless companions. What kind of temper may we suppose, children will possess in riper years, if they are permitted to indulge their love of sport at such an expense of feeling as this? or what will be the distressed child's idea of justice, and injustice, if such wanton ill-treatment is suffered to pass with impunity?

The *disputes of children with each other*, are very productive causes of bad tempers made worse, or good tempers, spoiled. There is seldom any

interest felt by parents and bye standers, in what they are accustomed to think "childish quarrels;" and little importance is attached to the manner in which they are settled. In consequence of this neglect, the grossest wrongs and oppressions are suffered to escape censure or even inquiry; and the law of violence, instead of the law of love and kindness, becomes in their view, the law of *their* land. We have seen with our own eyes, acts of overbearing injustice, in a group of children, which if committed by adults, would bring upon their authors and abettors, the indignation of a whole community, and the vengeance of violated laws. We may have occasion to advert again to this branch of our subject. In the mean time, we will call the reader's attention to the following very sensible remarks on the *consequences* of disregarding the petty quarrels of children, which we find in the last number of the London Teacher's Magazine.

I think it may be remarked as a very common fault, or at least an oversight, in those who have the management of children, that sufficient care is not taken to prevent quarrelling and altercation amongst them; as if this too natural propensity were an unimportant, and inconsiderable sin. Some parents, to whom I have spoken on the subject, have not perceived the propriety of interfering with the little bickerings and disputes that are continually going on amongst children; assuming that it is better to let them settle their own disputes and get their selfish tempers corrected by collision with each other. I wish simply to point out what seems to me false and dangerous in this plan, and the consequences that too plainly result from it.

Parents and teachers will not let their children lie; they will not let them steal. Why? Because these are sins, offensive to God, and injurious to the well-being of society. But they

will suffer them to quarrel from morning till night, provided their disagreements do not break out into open violence, or become disturbing to others. What impression can the mind of the children receive from this, but that disputing and quarrelling are either no sin, or a less sin than those other breaches of the divine law, so carefully corrected when they occur; and growing up with this impression, it is but too commonly apparent that they continue to think so to the end of their lives.

I do not know whether it can be necessary to say any thing to prove that quarrelling, wrangling, or disputing, is a sin. If we consider how very plainly the scripture speaks respecting it, how strongly it is reprobated, how positively and unconditionally it is forbidden, without any reference to the ground of quarrel, or object of dispute. If we consider how much opposed it is to the whole tone and spirit of christianity, of which the very life and essence are forbearance, gentleness, and peace; and above all, if we regard that high example by which we are to walk, His example, to be conformed to whose likeness we were redeemed, it would appear quite unnecessary to prove that quarrelling is a sin, forbidden of God, and offensive in his sight. If, on the contrary, we observe how, even in the household of faith, the peace of families is destroyed by it; how the fondest ties of domestic affection cannot restrain, or self-interest itself control it; how truth is disgraced by it, and religion dishonoured, even at the hands of their most zealous and honest defenders; we might doubt if any body believes it is a sin at all.

This, however, I must leave to be decided by the word of God: it is plain, it is uncompromising—"The children of God must not strive." And if they must not, why do we bring up our children in a habit which the strongest principle of after life will slowly, perhaps never, enable them to subdue? I say nothing of the occasions of quarrel among children; because I do not perceive that God makes any mention of them when He forbids to his family all strife and angry contention whatsoever. For the most part they are some little matters

of selfish encroachment, or selfish tenaciousness; they may be the offspring of the most malignant passions, such as envy, jealousy, and revenge; or they may be the effect of mere physical irritability, of which the poor child is the almost unconscious victim. But however different, morally, may be the subjects and sources of dispute, in no case can the indulgence of the disposition be beneficial to the child. If it were a question of punishment, such differences must of course be considered. I do not speak of punishing, but of preventing that sort of squabbling and bickering which is daily and hourly going on, and is usually passed over without notice. To accomplish this, it must be established as a principle, that all angry contention is sinful in itself, apart from the right or the wrong of the parties engaged in it: and the watchful parent or teacher should put an end to it the moment it is observed, either by separating the children or commanding them to silence. It will be time enough when this is done, to adjust the cause of quarrel, if this should appear to be such as needs interference. The first lesson to be conveyed is, that, right or wrong, for any thing or nothing, they are not to quarrel: and the one who, being in the right, is thus made to give up contending for it, will by no means receive least benefit by the lesson; for such will be the requirement of christian principle if he should live to be a man.

I have observed with much satisfaction, that this point is very properly attended to in Infant schools, where children are separated or quieted the moment they begin to quarrel; and I must consider it a most beneficial part of the system. Why is it not equally pursued in every nursery, and every school room, whatever be the rank or age of the pupils? For we may be assured, though that which in infancy and among the vulgar shows itself in fighting and scratching, may in later years and a politer sphere be confined to angry words and an aggravating tone, the passions in which it originates are the same; the offence against the divine law is the same; the habit even more pernicious, because more likely to continue in after life. The boy

who is accustomed angrily to maintain the superiority of his humming-top; when a man, will angrily maintain the superiority of his creed: the girl who is allowed to quarrel for precedence in the use of a toy or a book; when a woman, will disturb the peace of her family by jealous contention and pertinacity.

Unhappily, we are so far from treating angry recrimination among children as a sin, that it is not seldom encouraged, or secretly approved by the teacher as a proof of spirit—a promise of future manliness. How unlike the spirit that is in Christ Jesus! How unlike that character of the new man, that seeketh not its own, is not easily provoked! And whence comes it but from the falseness of early impressions, the insensibility of early acquired habits, that we scarcely in maturity seem to know that quarrelling is a sin? Nay, some are so habituated to angry and bitter words, they do not so much as know when they use them. And it is not uncommon to see a family circle, where every selfish and contentious feeling has been called forth by violent and angry discussion, separating without the least apparent consciousness of having outraged the ties of affection that unite them, or broken the law of God, or grieved the Holy Spirit who dwells in them.

REVIEW.

PEACE IN BELIEVING;

A Memoir of Isabella Campbell, of Jernicarry, Rosneath, Dunbartonshire. 12mo. pp. 483. Edinburgh and London.

“Of all histories, *that* of a soul delivered from conscious guilt and fear, is the most interesting and affecting.”

Isabella Campbell was the daughter of a retired officer of the army. She had few advantages of education except what she received in common with the children of the neighbourhood where she lived. After her death, the clergyman of the place (*Rev. Robert Story*) collected the facts respecting her, and formed them

into the memoir which is before us, from a foreign press. Each chapter of the memoir is preceded by a hymn, and sundry passages of Scripture: the selection of the latter is sometimes not inappropriate, but the hymns are, most of them, in bad taste, and some of them quite unintelligible. There is abundant evidence on these pages, however, that in *Isabella Campbell* the power of the grace of God was exhibited in a very delightful and surprising manner. We therefore regret the more deeply, that the compilation should have been, in many respects, so unhappy and objectionable. We should have let it pass, nevertheless, as we do a flood of objectionable books from foreign presses, or, at all events, should have only laid it aside, among the *materials* out of which good Sunday-school books might be made,—if we had not met with an abridgment of it, under the following title—“*Memoir of Isabella Campbell, of Rosneath, Scotland: abridged for Sabbath-schools by Rev. H. N. Brinsmade, Instructor in the American Asylum for the Deaf and Dumb. Hartford. Packard & Butler. 1830. 18mo. pp. 161.*”

At the present day, nothing seems to insure the immediate circulation of a juvenile book, as something like the phrase, “*designed for Sabbath-school libraries,*” in the title; and many persons to whom the important business of selecting and furnishing libraries is committed, have such implicit confidence in this token, that whatever has it, they add at once to their catalogue of books.

The prefatory note to this abridgment, contains a remark upon the importance “of putting into the hands of the rising generation,” “*real cha-*

racters, of such distinguished piety in early life,” to serve as “models of life and illustrations of Scripture truth.”

We feel bound to suggest to our readers what we think renders this volume unsuitable for Sunday-school libraries; but we wish it to be distinctly understood, that its faults are not the faults of the person who has abridged it: they are all attached to the original work. The matter of regret with us is, that such a work should be selected for abridgment; or that, being selected and appropriated to the particular use of Sunday-schools, these exceptionable passages (which were made the more exceptionable by that very appropriation) were not modified or expunged.

We trust an examination of this little volume, will not be construed into any assumed right to decide upon its character. The author and publishers of this abridgment, are all (we believe) Sunday-school men. They feel, in common with us, the importance of the character of Sunday-school books; and while many of the objections we are about to name to their publication, may be fitly made to almost every Sunday-school book with which we are acquainted, our suggestions as to what the character of such books should, or should not be, will be considered, we trust, as a contribution to the general stock of observation and experience. And we may add, for the comfort of the publishers, that they need not fear any diminution of their sales from the expression of our opinions.

These pages are read by very few individuals who have any thing to do with the purchase or use of Sunday-school libraries; those who do read them, would consider the magic

phrase above mentioned as a sufficient warrant for purchasing them, our objections to the contrary notwithstanding; and books which have been long since condemned in these pages, totally and without qualification, as unfit, in every respect, to be read by any body, of any age,—are regularly ordered, and are found in almost every library. Among them we need only name, "*Wellesley Grey*."*

We do not know when or where *Isabella Campbell* was born, nor where she lived, but we are told "she was from the remotest house in the parish," and that when children of the near villages would not venture beyond the threshold of their cottages, she used to go five miles along the shore of *Lake Gair*. Now it is pleasant to children to know all about *Isabella Campbell*, when she was of their age; and the most minute description alone will satisfy them. The present memoir is not singular in this defect, though we have seldom seen it so glaring. But we are told of her "*assiduous diligence*," and "*intelligent discernment*," (p. 8,) of "*her vague impressions concentrating as it were into sudden convictions of the peril of her state, and darting through her mind and exciting painful agitations*"—p. 13; of a "*virulent consumption*"—p. 17; of an "*idea fading in her mind*"—p. 20; "*she was her own absorbing anxiety*"—p. 38. Her spirit was "*drooping in her forlorn desolateness*"—p. 41; "*she said, I weary much to see you*"—p. 47, 102; "*Her health having rallied a little*"—p. 51; "*extract from its deepest root of bitterness some secret corruption*"—p. 53; "*ineffable rap-*

tures of thankfulness"—p. 61; "*Her face looked. . . all the beatitudes of eternity*"—p. 68; "*coincided upon*"—p. 69; "*jealous compassion*"—p. 90; "*going on from strength unwearied*"—p. 93; "*which subjects its victims to facility of excitement*"—p. 95; "*holding converse with the Father, THROUGH THE BLESSED SPIRIT*"—p. 97; "*Shining lustre*"—p. 109; "*She had not long to survive*"—p. 109; "*extreme endurance*"—p. 110; "*sequestered shores, fitted to excite the most exquisite emotions of beauty—beautiful waters, with their waving outlines embosomed amid the picturesque forms of contiguous mountains*"—p. 114; "*languid looking*"—p. 115; "*solemnity, suffusing her whole aspect*"—p. 120; "*shining as stars for ever and ever, being washed and made white in the blood of the Lamb*"—p. 122; "*go forth from the frail and perishable tabernacle, and share with other ransomed spirits, the holy and blessed solemnities of their spiritual union, in the eternal habitations*"—p. 130; "*complained of. . . rather a tendency to aberration of mind*"—p. 143; "*violent fit of breathlessness*"—p. 146; "*playing MIGHTILY upon the golden harp*"—p. 153.

These are but a few of the words and phrases which we remarked, as being either unintelligible to children and readers generally, or as obvious abuses of language, or as conveying erroneous impressions, or as entirely ridiculous and absurd. We are aware that the collecting together of such passages, in a detached form, presents them in the most unfavourable point of view; but there is not one of them which is pardonable in the original work, and certainly they are not pardonable in an *abridgment* designed for the very class of readers, who need books

* See Magazine for March, 1829, vol. vi. p. 93.

signally free from this very class of objections.'

Isabella had a sister Mary. The following extract from a letter contained in the work, exhibits their joint character. It is at the same time an example of a style altogether unsuitable to a work *thus designed*. The italicising is to mark unsuitable expressions.

"I have had another delightful evening with our two friends; full indeed of lively and *well sustained* conversations, upon a great variety of topics connected with the religion of the Bible. We were rather *discursive*; but uniformly was I constrained to admire the clear and comprehensive views, which these simple and *holy maidens* have formed, upon the subjects of eternal interest to us all. I called them, I believe, in a former letter, 'children of the Bible,' meaning that their religious views and feelings seemed to be fresh from that fountain—*unmixed and unpolluted*—from that blessed fountain of truth and holiness;—their thoughts also being but *little cast in the mould of human systems*, and seldom expressed in the *common idiom of theology*. But you cannot imagine, till you have some additional conversations with them, how truly, by way of distinction, they merit the title. *Their passion for the Bible is excessive*; and every principle they have fixed, has been *constructed* from it with such wisdom and caution, as would astonish the most *evangelical of theologians*. They do not attempt to move, you would suppose, either in thought or feeling, without that *infallible counsellor*; and they do enjoy a very precious freedom from the *entanglements of all human authority*." —p. 69.

Leaving the matter of expression out of the case, we should expect to find from this sketch, (and a delightful one it certainly is,) not only much of the spirit, but very much of the language of Scripture, in the conver-

sation of the two subjects of it—we should suppose they must be "*mighty in the Scriptures*." But it was *remarkably otherwise*; and even when *Scriptural expressions* are given, they are certainly very unlike the expressions which are found in the Bible. Indeed we should think it particularly observable, that in the conversation of a person of such uncommonly elevated religious views, as *Isabella Campbell*, so little of the pure, simple, forcible language of the Bible should be intermingled. A single expression, from p. 151, will illustrate the point—"Her composure, &c. was truly a practical fulfilment of the *words of the Psalmist*—'The latter end of the righteous is peace.'" Now what are the words of the Psalmist?—"Mark the perfect man, and behold the upright; for the end of that man is peace." (xxxvii. 37.)

But there are objections to this memoir of a more important nature than all these; and they respect its assumed character, as a "*model of life, and an illustration of Scripture truth*."

The more simple and well defined we can make our exhibitions of truth to the minds of children, the more likely it is to impress and affect their hearts. If we tell them of *JESUS*, as the Shepherd who laid down his life for the sheep, and who goes into the wilderness after stray-lambs, that he may take them in his arms, and carry them in his bosom,—there is something for them to understand and *feel*. But not so if we tell them of *God's* infinite holiness; of the entire depravity of man's nature; the necessity of a mediator, of repentance, of a new birth, and a life of faith and obedience. All these undefined, and to children,

unintelligible terms, express the clear and important doctrines of the Bible, but they are to be taught in accordance with, and not in opposition to, the constituted organization of the powers of the human mind, and the degree of intelligence that mind has attained. *Milk is for babes*, and strong meat is not milk. Let our Sunday-school children be taught to repeat, as soon as they can articulate, the simplest expressions of religious thought and feeling; let them be made to read the simplest portions of Scripture, *with propriety*; let them be taught the LORD'S PRAYER, or some other simple form of expression—not merely to repeat it, but to understand and use it; and let them be perfectly familiar with the *law of God*, by which they are required to live, and by which they will hereafter be judged. We would not be understood as advocating the irrational and misleading opinion, that the great truths of the Bible cannot be taught to very young children. We have no doubt that the doctrines we have above mentioned may, every one of them, be made intelligible to children of common capacity, as soon as they begin to think and act for themselves—and very much earlier than most Christian parents suppose; but they must be so presented, that the infant mind may understand, and the infant affections feel, their import. And as they advance towards maturity of years and understanding, let them be led into the knowledge of all that the human mind can comprehend of the amazing revelation of the deep counsels of God.

In the memoir before us, a religious character is delineated, the general features of which are in accordance with the principles of the gospel; but

yet it is *so* exhibited, as to be altogether unsuited to the contemplation or instruction of a Sunday-school child. And this is our objection to it. It will fall into the hands of children from six to sixteen years old. Some of them unable to read at all, and most of them unable to read *properly* and *profitably*, unless oral instruction accompanies their reading: many of them entirely thoughtless of religious subjects; unacquainted with the "first principles of the oracles of God;" and without any inclination to examine the traits of religious character, or the history of religious experience. The views of truth and duty entertained by most Sunday-school children, are very vague, and entirely unsatisfactory even to themselves. The mode of instruction is not generally adapted to the inculcation of *elementary* truth, and the first exhibition of the power of religion is often made in some such bald and unnatural form, or under some extreme, incredible, unparalleled, and inimitable circumstances, as to make it any thing rather than "a model of life, or an illustration of Scripture truth;" and it induces any thing rather than a spirit of inquiry and consideration. Let the history of any conversion be told, as we please; the fact will still be, that the religious experience of children is, in its nature and character, precisely accordant with the strength of their affections, the vigour of their minds, and the extent of their knowledge; and while it is the Spirit of God alone that exerts a transforming influence upon the hearts of children, as well as upon the hearts of their parents and teachers—it is still through the medium of language (sometimes of his providence, but generally of his word) addressed

to the senses, and convincing the understanding, that he strives with them, and subdues and renews their souls.

Bearing in mind these principles of religious education, let us take up this memoir, and examine it as *an instrument in the hands of a Sunday-school teacher, of explaining, illustrating, and enforcing the simple truths of the Bible*, and impressing them more deeply and intelligibly upon the mind.

Her character before conversion is thus described—

"ISABELLA CAMPBELL was from the earliest childhood,* *blameless and of good report, of mild and gentle manners, full of affection and tenderness, beloved by all who knew her, because so lovely, and worthy of love.* Her countenance had a gravity combined with a most delicate sweetness of expression; while her manner was very diffident and retiring. p. 7.

"Any concern she had about the state of her soul was light and trivial, consisting merely of transient emotions that terminated in nothing—productive of no results, because growing out of no seed planted by the hand of God. That form of godliness which seems desirable for children, may adorn *them*, as it did *her*—without any knowledge or experience of its power. Had she then died, it was her firm belief, (when the light of truth took possession of her mind,) that she must have gone to a place of torment, entirely ignorant, as she was, of her God, reconciling in Christ her rebellious heart unto himself; and consequently, without any of those feelings that fit for the society of the heavenly Jerusalem. Any one looking upon her outward frame, saw only the loveliness, simplicity, and innocence of childhood,—a beautiful form of an interesting age.

"But what was it in reality?—If her own conceptions were correct and true, a lovely mansion of levity and unholiness, *an object of meritorious wrath, equally with the most infamous receptacles of pollution and impiety.* The decorum, the services of her

childhood, indeed, she saw, as she believed, God saw them, only as varying manifestations of error and guiltiness.

"She exhibited not merely that outward decorum, which we have described, but many serious thoughts of God, and of her condition; many a scheme of righteousness, framed in much anxiety, occupied her mind; and *many breathings after holiness* would agitate her heart. pp. 8, 9, 10.

"The prospect of her father's death filled her with great apprehension and grief of spirit; but she did not attempt those exercises, and intercessions, and fastings, with which, formerly, she had hoped to subdue the divine sovereignty to a compliance with her wishes. p. 21.

"At last, however, several months after her father's death, she was excited, as she had never been before; and filled with new emotions. While reading Walker of Truro's 'Christian,' a condition of the immortal soul was made known to her, without which she saw there could be no comfort or blessedness. *The new creature there set up before her, she felt she was not; while it seemed, as she looked on it, death to all peace and happiness in any other condition.*

"So roused now was Isabella. *Every new conversation she held with her soul, occasioned only anguish. Such a feeling, indeed, was progressive, not immediate, in all its depth and energy.*

"She was truly in a sore extremity, consciously alienated from God, and helpless in her ungodly misery; while she felt the essence of that misery to consist in hatred of that, which alone could make her happy. She recoiled from the holiness of the new creature as the image of him who is holy; while unbelief of his power to change her, would not allow her to enter into *the rest he has prepared for miserable and impious rebels.* In this state, she at last turned to the Bible, in search of counsel; but, although in every age it has been full of light, to her it was all darkness. She began reading the gospels, in the hope of finding something suited to her condition; but as she proceeded, in every declaration *there*, she seemed to see only the record of her own condemnation. As

* We have italicised some of the most objectionable or unintelligible sentences.

the word condemned her, she hated it; and in a tumult of despairing anguish, as if the arrows of the almighty Avenger were all piercing her spirit, she would cast it from her, fearing, lest in reading more, she should perish as she read, although she felt *that* would have been a blessing. pp. 23, 24, 25.

"From this period, her sorrows multiplied beyond all expression, and often as if beyond endurance. She felt in her soul an utter incapacity of happiness. The dread of punishment comparatively little affected her mind; her conscious vileness was the burden of woe under which she groaned. For at this period she had most clear conceptions of the holiness of the divine law—the transcript of God's own glorious excellency; and her conscious non-conformity to what she saw ought to be loved and embraced, constituted that moral condition of her soul, which, to use her own words, she felt to be 'a very hell of pollution and torment.'

"While listening one morning to her brother and a stranger, conversing about a person who had been guilty of some infamous profligacy, she said to herself, 'O did they but know how much more abandoned and depraved I am! would they allow me to remain in their presence?' pp. 27, 28.

"It may be recorded also, as very remarkable, that the passages of Scripture which she had got by heart, entirely faded from her remembrance. She seemed to have no kindred thought or feeling, none that corresponded with the sentiments they contained; so that her mind, as it were, lost the power of retaining them. She likewise absented herself from church, and assigned as a reason for doing so, that 'Had she felt otherwise able for such an exertion, she would have recoiled from any such outward professions of piety,' while her enmity against God was not abolished, but reigning with all its virulence in her mind. p. 30.

"She now became more diligent than ever, in the performance of religious duties. She prayed, and read the Scriptures; repeated her fastings; adhered at all times to the severest abstinence; took only what was barely necessary to sustain nature, and

that of the coarsest food she could find. While she was anxious to do all that the law required, she was scrupulous in avoiding what it forbade, even to the least appearance of evil. She would not, for example, exchange the ordinary salutations with any person she met on the road, lest she should be tempted to utter vain words, or expend foolishly one of those moments upon which eternal results seemed to depend. pp. 31, 32.

"Isabella slept at this time with her mother, and the account she gives of her condition and practices is very affecting. Groaning and lamenting, night after night, she literally watered her couch with her tears—the house continually resounding throughout the silent watches, with the voice of her weeping. Long would her mother lie sleepless, listening to expressions of grief, for which she had no remedy or comfort; or when awakening from slumbers, which, through weariness of nature, she could not avoid, finding Isabella absent, she would thus be filled with alarm, lest some new calamity should visit her beloved child. Thus, at dead of night, had she to rise and leave the house, and search for her in the fields, or where she often found her, and that during the depth of winter, careless of any of its storms, weeping and praying in her little garden. 'O then it was pitiful to see her,' she has said, 'not like an earthly creature. I could give her no help, and she could find none where she was seeking it. She looked so pale and woe-begone, it was easily seen that her misery could not be told.' pp. 37, 38.

"The remark of a little boy, of sufficient simplicity indeed, affords a very graphic description of her protracted devotional exercises: 'Isabella makes as long prayers as would save a kingdom.'" p. 39.

Her change and its consequences are related in this manner—

"She was not, however, permitted to die under so manifest a delusion. She had traversed, as it were, the whole world of legal inventions; left nothing in it unexamined, none of its arts untried; and all she now intense-

ly felt to be, but travail and vexation. p. 40.

"Her attention was directed to various passages, descriptive of the comprehensive love of God; but more especially, she was enabled to hear, and understand in some degree, the blessed invitation, 'Come unto me,' &c. p. 43.

"She was now satisfied, that the necessities of her miserable case were not excluded from the commiseration of Jesus, or his Father; since the words which he uttered were addressed to all that are weary and heavy laden; and this conviction soothed and quieted her amid the misgivings and doubtings that still would disturb her mind. Her condition was now that of comparative enjoyment; which indeed was visible in her outward demeanour. pp. 43, 44.

"The mighty realities of an unseen world, engrossed her thoughts when awake and when asleep. p. 50.

"Her words, although expressive, were but feeble signs of what reigned, and shone, and enraptured within. p. 56.

"Never did assurance of faith sit more meekly on any believing soul, or the appropriation of Christ's salvation, with an ever present apprehension of the unmerited grace manifested by God in its bestowal, more beautifully harmonize. p. 102.

"Her heart, full of gratitude with passionate love, continued gazing in constant contemplation of all he [Christ] was, and had done for her soul." p. 107.

And when the time of her departure came, we are told, that those who witnessed it, "were struck dumb with astonishment at her triumphant ascent to glory." p. 154.

It is unnecessary to add a single word by way of comment on these passages. If they are objectionable at all, their objectionable character is too obvious to require an index; and if the work is not objectionable on this ground, or any other, there is discernment and good sense enough in the community to give it circula-

tion, these objections to the contrary notwithstanding.

For ourselves, we can only say, that there is, upon our principles, more of the simple, intelligible, attainable religion of a child, exhibited in the prayer of "*Little Susan*,"—"O my heavenly Father, make me love the Bible—let me love to read it better than the *Pilgrim's Progress*, or any book. O Jesus! teach me to love thee," &c.—than in all we learn, from this memoir, of the religion of *Isabella Campbell*; and yet we doubt not, (if the memoir is true,) that *Isabella Campbell* was a child of God on earth, and is now a blest spirit in his presence above. The objections we have made lie not to the character, but rather to the exhibition of it, in this form, to Sunday-school children.

CHARACTER AND DESIGN OF REWARDS AND PUNISHMENTS.

In the character and mode of our punishments and rewards, I think we can be greatly assisted by minute attention to the manner of God's dealing with us, his children. I would only remark generally, that our heavenly Father never proposes any thing as a reward or punishment, that is not justly and righteously an object of desire or of fear. He never proposes as an incentive to obedience, that, on which at other times he teaches us to set no value; neither presents he to our fears, that, of which it is unworthy of an immortal being to be afraid. I do not remember that he ever promises to us, in way of reward, the admirations of a sinful world, or the high places of sublunary pride, or any thing by which vanity can be fostered, or mere earthliness fed. And when he threatens us with

* The title of a work just published by the American Sunday-school Union, and containing a very surprising instance of early piety.

temporal ills, it is such as a rational, sensible, and feeling being must ever account such, and not the fictitious mortifications of ambition and self-indulgence. Most generally his own approbation, his own wrath, is the appended consequence, including, as they must, all real good and ill. In this we have a guide that may be followed. Our rewards must be something, that with consideration of the age and condition of our children, may be reasonably desired, and our punishments something that may be properly feared: the former must be that which is likely to excite no sinful feeling in the acquisition, and to gratify no sinful passion in the enjoyment: the latter should, I think, be as nearly as possible like the chastisements of God upon his own people; preventive, remedial, rather than judicial, and it should be made as much as possible apparent to the child, that the punishment inflicted has more reference to the future than the past—is meant to make him good, rather than to requite him for being naughty.—[*Lond. Teach. Magazine.*]

SUGGESTIONS TO PARENTS AND TEACHERS, RESPECTING THE BEST MODE OF TEACHING.

I think, that many *serious* parents, even, mistake the path of mere *formality* for the path of true religion, in teaching their children. With my feeling, a child never ought to learn by heart a hymn which he cannot understand or apply. I am persuaded that children learn to say and sing hymns without at all entering into the meaning of them. Now, do but consider, our tongues were given us to speak the language of our hearts: and is it not a bad thing to begin by using them to utter what they do *not* feel? Devotion may, no doubt, be felt by a child: but it is beginning at the wrong end to expect that devotion will grow out of learning by rote a hymn or a psalm, in which feelings are expressed such as he never had experienced. The same in prayer.—O how sad it is to see prayer spoiled to a little child, by its being only a task to be *said* over, night and morning! This need not be; a very young child

may learn to pray *real* prayer; but it must be by calling his mind to daily mercies, opening his heart to the happiness of having a God always near; by, more especially, dwelling on the lovely character and glorious offices of Jesus; all his works of love, all his bright promises, and all his power to fulfil them. Then the child's feelings will be touched; little circumstances will occur which a Christian parent can turn to good account.

A child may learn his lesson very well, and his school-master or mistress may be pleased with him. Now to learn a lesson requires both attention and memory: but to be able to spell and read *words* is one thing—to understand what we are reading about is another; and you cannot do a worse thing for your child, than to let him read, without any thought or consideration *what* he is reading about. A child's capacity should be attended to, and though when we first learn to read, we must learn letters and words, which, taken separately, do not make sense, yet, as soon as a child can read a little, a parent should try to put before him something suitable to his age and wants. It is a sad misfortune to children, when they are made to read difficult portions of the Scriptures, before they can at all understand them. This is one reason, perhaps, why we find so many dull and heartless readers of the Bible in after-life: they have got the habit of reading over the words without pleasure or interest.—*Ibid.*

WHAT MAY BE EXPECTED OF EARLY EDUCATION.

The following paragraphs are from an English sermon, preached in aid of Infants' Schools, January, 1829.

The establishment of Infants' schools proposes to forestall temptation, and by preventing evil habits, to clear the way for the better influence of good instruction hereafter. Before the commencement of these institutions, the labours of the few years' schooling given to children, were, in most instances, insufficient to eradicate from their minds the evil princi-

ples which they had imbibed, and the evil habits they had formed, in the first seven years of their life. In those first seven years, the foundations of the character of most men are laid. Circumstances may afterwards add some distinct qualities, but, for the most part, the character is then substantially formed.

But we must be careful not to attribute to education, as such, more than reason and true religion will justify us in expecting from it. The conversion of the heart, and the sanctification of the whole character, God has reserved to himself, by the operation of his Spirit. Education is one—it is one of the most probable means of promoting this end—a means which, if accompanied by the earnest prayers of those who use it, God has promised abundantly to bless. But in itself, as far as it is the instruction of the human mind, and the unfolding of its powers, it may refine the habits, but it will leave the man a sinner still. And yet the general result must be good. If it do not perfect society, it will, at least, improve it.

Again, it would be contrary to reason to expect that the good results which may be looked for, should appear immediately on the use of the means. The effect of the education of the people must necessarily be very gradual. You must make wise and religious parents before you will have well-educated children. And before education has produced this, many generations must have passed away. We are sowing seed which our children's children may be called to gather in. But there will come a day, when "they who sow and they who reap shall rejoice together."—*Ibid.*

EXTRACTS

From recent Letters, Reports, &c., received in the ordinary business of the Society.

COLOURED SCHOOL.

Paint Lick, Garrard Co. Kentucky, March 9, 1830.

On the last Sabbath, a Sabbath-school for blacks was organized, consisting of 50 slaves. This (school) is not only encouraged but superintend-

ed, and in part taught, by some of the most respectable men in our neighbourhood.

DISCIPLINE.

Chambersburg, Pa. March 27, 1830.

After repeated and prayerful admonition, we expel our hopeless scholars. This painful duty we have been compelled to perform in *four* instances, in the male department of our school within the last year. One of the boys has since applied for re-admission, and showed the sincerity of his design, by submitting to a public acknowledgment of his misconduct, with the promise of amendment, if again received.

USE OF A LIBRARY TO PARENTS.

Pa. March 16, 1830.

The Library is highly prized by the scholars, and in many instances, the parents are much interested in the books, and very anxious to obtain the reading of them for their own benefit.

IMPORTANCE OF GOOD TEACHERS.

L——, Pa. March 25, 1830.

Our schools can be perpetuated only by securing to the scholars good teachers, not only capable, but willing to instruct them, who are regular in attendance at the *earliest* moment. This alone will give confidence to the scholars and secure their attendance.

Putnam, Muskingum County, Ohio, March 10, 1830.

In January, 1829, your missionaries visited this place. They appeared to be very pleasant and faithful men. By their exertions, a new spirit was infused into the public mind. Every place visited by them, immediately caught the flame, and the work of establishing schools, and raising funds for the purchase of books progressed rapidly. Our society was immediately organized with ten schools; and nearly two hundred dollars were paid in by the schools, and forwarded for the purchase of books, which were duly received. There is nothing, in my view, like having occasionally an *industrious*,

humble, zealous and able Sunday-school missionary visit us, to extend and perpetuate the advantages to be derived from the system of Sabbath-schools. The library system has given great eclat to the schools. Parents and children appear to be well pleased and much engaged. 'Tis curious to behold, with what eagerness these miniature men and women dive into these books.

ARRANGEMENT OF LIBRARY.

From the Richmond and Manchester Union's Annual Report.

The Library is divided into a male and female department, yet so united as to form a complete whole, and the result of this arrangement, after the trial of more than a year, proves its importance: another library is divided into a department for teachers, and one for scholars.

MISSIONARY WANTED.

F——, (N. C.) May, 1830.

The best way of establishing more schools, we think, would be through the labours of an able and zealous Missionary. Such a character might do much throughout this State.

From another letter dated at the same place:—

A Clergyman of age and experience, and of high standing, might do wonders in this state, in the way of establishing Sunday-School Unions.

AGENTS WANTED.

C——, (Del.) April, 1830.

I do think, that if there was some zealous agent sent into these parts, to go to people's houses and converse with the parents, the benefit of Sunday-schools might be increased, extended and perpetuated.

LIBRARY USEFUL TO PARENTS.

B——, (N. J.) April 2, 1830.

One of our teachers became more thoughtful upon the subject of religion than formerly, soon after we began the use of the Union Questions.

He has since sickened and died, leaving good evidence of having met with a saving change of heart. He was a young gentleman in the study of the law. The Sabbath is better kept than before we had a library. Many parents read the books who formerly visited on the Sabbath.

FATHERS SHOULD BE TEACHERS.

From a letter dated Bradford, (Mass.) East Parish.

It has been our habit for these sixteen years, to continue our school under some form during the whole year. The last fall, the pastor, after having addressed the congregation on the duties of parents, to teach their children the knowledge of the Lord, proposed and recommended, that parents, and *especially fathers*, (as this was the only day that many of them could have much time with their children,) should become the Sabbath-school teachers of their own children, devoting the hour especially to that subject, which had been usually spent in the Sabbath-school; observing, that he would give the lesson from the pulpit for the succeeding week, and explain it on the day it was to be recited. And further, to keep and encourage them in this service, he proposed to examine the children once in three or four weeks, in the lessons they had gone over. This proposal has gone into general practice, and it is believed, with advantage to parents and children.

NEED OF AGENTS.

Extract of a letter from a German gentleman, dated — (Pa.) April, 1830.

If an agent could be sent to the western counties of this state, much good could be accomplished. If an individual could be sent, who would do nothing else than converse upon the utility of Sabbath-schools, without any attempt to form them, no one, but those who live in this vicinity can imagine how much good could be done. Something should be done to inform our German population in their

own language upon this subject. Any thing in this way would be cordially received.

NEED OF LIGHT.

*From a letter dated ——— (Ky.)
March 13, 1830.*

We do not know of a single copy of the Magazine being taken by any teacher of our Union. I believe it is a publication but little known within the bounds of our Union. Ignorance is the most formidable enemy to the Sabbath-school cause; and it is a fact much to be lamented, that some of our most intelligent citizens, (I had like to have said Christians,) are entirely ignorant of what this mighty engine has already accomplished, and is still accomplishing in the wide range of human society. If you will be so good as to send us a number of the Sunday-School Magazine as a specimen, I believe we can increase its circulation very considerably.

MODE OF DOING INDIRECT GOOD WITH A LIBRARY.—SINGULAR FACT.

*Extract from a letter dated Frankfort,
(Ky.) February 9, 1830.*

By such children as cannot read, we send books to their parents suited to their character and circumstances, which are always received with thankfulness.

In my last report I mentioned that the teachers, with one exception, were professors. Since that, the person who formed that exception, has publicly professed her faith in Christ. Her predecessor was also convinced of her lost state by nature, while instilling gospel truth into the minds of the *very same children*.

MODE OF EXCITING INTEREST.

——— Kentucky, March, 1830.

It was at first very difficult for us to procure friends for the support and extension of our libraries, and to keep up our stock of books for the use of the children. But we have lately adopted a new plan, since which

time our treasury has been fully supplied. It is this: we have a meeting of the whole school every three months, which is held in the church at the usual time of divine service in the morning. The congregation are notified beforehand, and come prepared to contribute. The school occupies the front block of pews. A sermon suited to the occasion is preached, and a collection is taken up for the benefit of the school. In this way, we not only obtain funds necessary for our purposes, but the impression made on the congregation is most favourable to our cause.

*Extract of a letter dated, Hillsboro,
Montgomery Co. Illinois, April 22,
1830.*

I believe there is no method more admirably calculated to extend the benefits of Sabbath-school instruction, than that of employing agents, as the parent institution is doing at the present time. There is no reason to doubt, but that the influence of Mr. ——— the agent, who visited us in this place last winter, has been a very happy influence. He was the means of exciting a general and lively interest in the enterprise, and giving the business quite a new and spirited impulse. Soon after he visited us, our school, which had been suspended in the fall for want of a comfortable house, was revived during the storms of winter, and has continued with spirit ever since.

WANT OF TEACHERS.

*From the Report of one of our schools
in Virginia.*

Our pastor is of unexceptionable character, eminent piety, worthy the affections of his people, which we believe he possesses in a very high degree. Our school has been in operation near two years, without having a visit from him!—We have sometimes felt disposed to charge him with neglect, in not giving us his counsel and encouragement personally in the school, which we so much needed, and *often solicited!*

There is so much want of interest in Sabbath-schools among us, that it is

difficult, or rather impossible for us to obtain a sufficient number of teachers. We have come to the conclusion to turn off a number of our scholars, which we much fear will be attended with some bad consequences, as the children are all anxious to come.

If we were qualified teachers, would not some fruit appear? Instead of suggesting any thing advantageous to the society, it becomes us to sit and learn.

FROM THE REPORT OF THE CUMBERLAND
CO. (PA.) S. S. UNION—IMPORTANT
VIEW OF THE DUTIES OF AUXILI-
ARIES.

The vast expenses to which the American Union is subjected, and the low prices at which its publications are disposed of, (the sum of \$3 paid on becoming auxiliary being all that is required to obtain the privilege of purchasing books at a heavy discount, on prices already so low as barely to defray the purchase of materials,) imperiously require the prompt payment of the debts due to that association. It is asking too much to demand the ordinary discount, and then require a long credit, without interest, while the American Sunday-School Union, is obliged to pay interest for want of the money actually due it by auxiliaries purchasing on the same terms with our county Union. The Board desire therefore, at the very least, to be able to transmit with every *order*, the cash. This they have hitherto not been able to do. By the very fact of associating and becoming auxiliary to the American Sunday-School Union, we have assumed the duty of attempting to do within our bounds, all that the parent institution might have considered itself bound to do.

COMPARATIVE ADVANTAGES OF SUNDAY-
SCHOOLS.

*Extract from a letter dated ——— New
Jersey, April 3, 1830.*

One teacher has become professedly pious in the last year; she ascribes her religious impressions, (under God) to the faithfulness of her teacher, when she was herself a pupil.

It has been thought, by some of the

parents, that the improvement made by their children in the Sunday-schools, is greater than any they receive from the week-day schools. This remark has been made by those who were not pious; and with reference entirely to the habits of thinking which they get from the nature of the subjects that are presented to them. A great proportion of the children look upon the Sabbath-school as their greatest enjoyment, and to be kept from it, the greatest punishment that can be inflicted.

IMPORTANT BENEFITS OF A LIBRARY.

St. ———, Ohio.

Our clergyman of the ——— church does not give us his influence or assistance to that extent he might and ought to have done, and the clergymen of other denominations have never paid any attention to us. We think the circulation of our library, in connexion with an extensive circulation of religious tracts, served to pave the way for the promotion of a very large and increasing Temperance society that is now in active operation in this town.

DOUBTFUL POLICY.

The great difficulty of obtaining regular male teachers, has obliged us to accept those who cannot promise regularity.

REAL WESTERN IMPROVEMENTS.

St. Louis, Missouri.

I have been a teacher in the city of New York, and have been in a number of schools in operation in various places, but I have never seen a school under better regulation, or more perfect discipline, than the white schools in this city.

USES OF A LIBRARY.

Allentown, Lehigh Co. March 25, 1830.

Our school numbers about forty scholars, and since we have had a small library I observe a manifestly increased taste for reading, and sometimes a scholar will ask the loan of a

book, who can scarcely read, and upon inquiry, we have been much pleased to hear that the mother desires to read it.

Little Rock, Pulaski Co. Arkansas Territory.

[Before giving an extract from this letter, we remark for the benefit of our friend who writes it, that many schools are remembered by us, of which no public notice is taken; and if all the interesting statements we receive were published, our friends, even as far off as *Arkansas*, would be required to contribute liberally to the enlargement of our means of publishing.]

We instruct from Judson's Questions, the answers being previously written in the *week-day* school. Before the school commences, each scholar is required to give a short statement of the prominent facts recollected of the library book read during the week. This is exceedingly interesting and improving; some scholars, if we would permit, would recite the whole of the book, I believe. After singing, prayer, and the recitation of the lessons, the superintendent gives notice that he will hear the selected verses. Immediately at one end of the seat a scholar recites a single verse, selected and committed at his own choice. When one has recited a verse, the next in order recites the verse he has chosen and committed, and so through the whole school. To hear such a number of verses recited in immediate succession, from various parts of scripture, without any comment, is indeed delightful. I think, if the American Sunday-School Union could obtain a general view of all the schools under their patronage, they would fix on Little Rock Sunday-school, as one of the most lovely, interesting and promising.

SUNDAY-SCHOOL REMEMBERED IN SICKNESS.

From a very full and faithful report of the Female Sabbath-School attached—
VOL. VII.—\$1,

ed to the Reformed Dutch Collegiate Church, New York, we extract the following paragraphs; adding the wish that more of our reports were marked by the simplicity and feeling which characterise this.

One who has been connected with this school almost since its commencement, in February 1816, is now sick; still her testimony is, the Lord is good, his mercy endureth for ever. It was good for me to go to the Sabbath-school. There I learned every thing. Tears of unaffected humility and gratitude ever accompany her words, when she speaks of her state as a sinner, the mercy of God her Saviour, her teachers, or her Sabbath-school. She is always found, when able to sit up, with her Bible in her lap, still seeking to know more of the unsearchable riches of Christ.

One of our teachers, in speaking of the Lord's dealings, mentions that during eight years in which she has had charge of a class, five of her scholars, and two young ladies who entered as assistants, have been, as they hope, brought to Christ, and have made a profession of their faith in Him. One teacher who died about a year since, has been followed to the world of spirits by one of her pupils.

FROM THE VERMONT SUNDAY-SCHOOL UNION REPORT, 1829.

We recommend the American Sunday-School Magazine, published by the parent Union. It comes down to us from a high source; is a magazine of that intelligence and thought which is the peculiar aliment of Sabbath-schools, and should therefore be read by all, particularly by ministers, teachers and parents, p. 12.

NEED OF EFFORTS.

From a Friend in the Western country.

Were I permitted to add one word expressive of my own sense of the importance of Sunday-schools, (and in this new country particularly) of your

agents to aid in promoting this redeeming cause, I would say, judging from my own feelings and experience, that were the managers of the American Sunday-School Union to come to this country, and witness for themselves, the state of education—the spirit and the efforts of infidelity—and at the same time, the inexperience of Christians and their want of means—they would be deeply sensible that all their estimates of the importance of efforts at the West, have been incomparably too low.

WANT OF INFORMATION.

From an Agent in Georgia.

One thing is plain, that the Society must be known before it is enriched with free-will offerings. In some respects I can mention what would contribute to the success of an agent. A clergyman commands great respect in these states; he is known, because he appears in public frequently, and people are ready at once to place confidence in him. It adds greatly to the opportunities of doing good. The — denomination prevails in the upper Districts, and one of their own clergy can have the greatest weight with them. The few Sunday-schools that have been established in this state, are scattered, feeble, unskillfully conducted, and generally suspended three or four months in the cold season.

OPPOSITION FROM THE PULPIT.

From a female Friend in North Carolina, May 29, 1830.

I am sorry to say, that in this vicinity the Sunday-school cause receives but little countenance and patronage. The few who are engaged in it, exert all the influence in their power; but they can do but little to stem the torrent of strong prejudice which proceeds from the — denomination, which are very numerous. Having never seen any thing like it in that denomination amongst you, you can form no adequate idea of the height to which it is carried here. Their ministers declaim against them from the pulpit:

one not long ago, about three miles from this place, warned his people, (while preaching to a very numerous congregation) not to have any thing to do with them, neither with Bible nor Tract Societies, which he associated together, and called them money-making establishments. Thus you see some of the difficulties which Sunday-school supporters have to encounter. But in this village, where there is more information, I am happy to say the inhabitants appreciate Sunday-school instruction. I have a delightful little Infant-school which includes all the children under six years old who can *walk* or *talk* in the place. With the aid of pictures and Infant-school lessons they have made astonishing progress, and I think I was never engaged in an employment so delightful.

SOUND REASONING.

The increase of the schools must depend upon the test furnished of their practical usefulness. Unremitted attention and vigilance on the part of teachers, can alone, with the blessing of God, render this system of instruction efficient to the purposes anticipated by the friends of the institution.—(*Marietta*) *Washington County Sunday-School Union Report.*

FOR THE SUNDAY-SCHOOL MONTHLY CON-
CERT, AUGUST 9, 1830.

Though buried deep, or thinly sown,
If God his grace supply,
The hope in earthly furrows sown
Shall ripen in the sky.

The believer in the plain declarations of God's word, has joys and hopes peculiar to himself. The Being revealed to him in his Bible, as the object of his supreme love and confidence, is without beginning of days or end of years; the Creator of all things—by whose mighty power all worlds are upheld and governed, and without whom not a sparrow falls to the ground.

He has no perplexing doubts, and

indulges in no vain speculations about the origin of evil. He reads when and how sin entered into the world and death by sin, and in the same page he finds disclosed to him, some of the most glorious and precious attributes of the Godhead. He thus learns that the very denunciations of woe which attended the first transgression, were mingled with the tenderest accents of mercy and forbearance. At the moment sin separated man from his Maker, the believer finds a purpose formed and a plan devised to destroy its power, to avert its fearful consequences, and by an exhibition of "love beyond degree," to subdue the heart of the rebel, and bring him to submit to the government of his righteous Sovereign.

Throughout the whole history of God's government, in the kingdoms of nature, providence and grace, he discovers an obvious reference to the accomplishment of this glorious purpose. It is seen in all the revolutions of the church and the world from the time when Jehovah made a covenant with Abraham, and gave his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, to this very hour. And as he casts his eye back over the path-way, by which God has led the people of his choice from their beginning hitherto, it rests on *Ebenizers* erected, on either side, at every successive stage of their progress, bearing testimony to the faithfulness and forbearance of a covenant God, and he is compelled to say, as *David* did in view of the same scene, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

When he comes down to the great

mystery of godliness, GOD MANIFEST IN THE FLESH;—an event which sheds ineffable light and glory on all past and all succeeding ages of the church; he sees still more clearly the plan of infinite wisdom and mercy; while the gospel of *Jesus Christ* pours a flood of pure, living, life-giving light and glory over the character and principles of the divine government; and then, guided by the sure word of prophecy, to which we do well to give heed, his mind presses forward to the contemplation of the future glory and triumph of Zion, the beloved of the Lord. He sees the sons of them that have afflicted her, come bending unto her, and they that despised her, bow themselves down at the soles of her feet; and the sons of strangers build up her walls, and in view of it all, he exclaims with the admiring, adoring apostle: "O! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? for of him and through him, and to him are all things, to whom be glory for ever, *Amen*."

Before such a Being, and under the encouragement of such views, we have come together this evening, to offer up to him the desires and thanksgivings of our hearts and our hymns of praise. And it may be profitable on such an occasion to suggest an inquiry which was excited in our minds by the character and spirit of our late annual reports from auxiliaries:—

Are those Sunday-school teachers acting in the spirit of the gospel, who are silently waiting for God's blessing upon their labour? In other words, Is that kind of willingness to wait which many

Sunday school teachers and others express, the fruit of faith and submission; or is it the natural offspring of a deceitful and carnal heart?

The very common remark in our reports, to which we just now alluded, is something of this kind.—“We see no fruit of our efforts *yet*, but we are encouraged to hope that God will bless our work in due time, and if we see no fruit in this world, we may hope to see it in eternity.” And it would seem from the connexion in which this sentiment is generally found, that this willingness to wait was considered the exercise of a Christian grace—a sort of acquiescence in the seemingly tardy accomplishment of some inscrutable purpose. Thus making themselves contented with the *promise*, when the *thing* promised might be theirs; and substituting for the blessing, which we might have abundantly, those assurances which were only designed to comfort and sustain God’s people, until the blessing should actually be poured out. Of the unchangeable purpose of God, as expressed in the beautiful stanza at the head of our article, and still more fully and beautifully by the prophet Isaiah in the chapter which was just read,* we have not a doubt. But that this ground of confidence is sometimes misappropriated, is very much to be feared.

The Christian’s heart rejoices in the confidence, that God is a sovereign in the dispensation of all his gifts. He is the Father of lights, from whom cometh down every good and perfect gift, and

with whom there is no variableness, neither shadow of turning. He openeth and no man shutteth; he shutteth and no man openeth. But in the possession of all these glorious and incomprehensible attributes, he presents himself to us in his word, as one that heareth and answereth prayer. He has never said unto the seed of Jacob, “Seek ye me in vain.” He would ever persuade us to seek blessings from his hand. Study the declarations of his word and the history of his dispensations, and consult those who have lived nearest to his throne of grace; and you shall find in the language of them all, a verification of his gracious promise, “Before they call, I will answer, and while they are yet speaking, I will hear.

As soon as Solomon had made an end of prayer, at the solemn dedication of the temple, the glory of the Lord filled the house, so that the children of Israel bowed themselves with their faces to the ground, upon the pavement, and worshipped and praised the Lord. When the passover was to be celebrated at Jerusalem, at the command of king Hezekiah, the Levites arose and blessed the people, and *in that very day* their voice was heard, and their prayer came up to God’s holy dwelling-place, even unto heaven. What was the employment of the first disciples, when the spirit of God came upon them, and filled all the house where they were sitting? Were they not asking for that very blessing?—How long had the prayer of the devout Cornelius left his lips before it was heard and answered from on high? How long could it have been said of Saul of Tarsus—“Behold, he prayeth,” before the compassionate Saviour sent him the oil of joy for

* It would be well to introduce the exercises of the evening by reading the *fifty-fifth* chapter of *Isaiah*, every word of which must be more precious than jewels to a Sunday-school teacher.

mourning and the garment of praise for the spirit of heaviness.

Alas! brethren, God's ways are equal; it is ours that are unequal. Our faith is weak and wavering; *we are willing to wait*; we love the indolence of unbelief. When we ask for a spirit of prayer and supplication, we do not feel the value of the gift. When we ask to have our faith strengthened, and our hopes rooted and grounded, we do not consider what duties of *our own* the petition involves, and much less do we, in the strength of the Lord, give ourselves up to the discharge of them. We ask and receive not, because we ask amiss.

Look at our field of labour; think what God has done by means of *Sunday-schools*, and judge, thence, what He is willing to do. Has He not made *this* and *that* Sunday-school like a watered garden and like a spring of water whose waters fail not? Have there not come from these places, those who have built up the old waste places, and raised up the foundations of many generations, so, that they might be called, "the repairers of the breach, the restorers of paths to dwell in?" We want no evidence of God's willingness to do all that his people desire and ask; but we do want a spirit of simple, child-like dependence on Him; losing ourselves and forgetting all we have and are, in the contemplation of Jehovah's infinite fullness, of which we are asking to be made partakers. We may indeed summon the powers of our soul to this service, but it is with such a feeble and faint-hearted voice, as to indicate that our thoughts, desires and hopes are still earthly and grovelling.

And is not our contentment to leave a throne of grace without a blessing,

in itself, fearful evidence that we do not feel our urgent need of it? Does the hungry man smile when you deny him bread? Will the fainting heart be satisfied, though he finds no water-brooks to slake his thirst? Does the father fold his hands in sight of his drowning child, and wait unmoved, on the shore, till the effort to rescue him succeeds or fails?

There is an hour which betrays the secret of our heartless services,—our formal devotions. What a difference do we find between the exercises of a soul that is encompassed with the cares and thoughts and hopes of time, and one that is just taking the last look of all that it has ever known, or loved beneath the sun? In what rapid succession do our delusions then vanish! How do the momentous interests of the next hour fill the widest range of thought, and overwhelm the most unclouded faculties of the mind!

Assembled for the purpose of holding communion with God, let us strive to realize things unseen and eternal, and to bring to our present view, what our eyes will one day see, and our ears hear, of the amazing attributes of the God we worship. Let us seek for his blessing on ourselves and our respective schools and classes, with all that earnestness and sincerity with which his visible presence would fill our souls.

SUNDAY-SCHOOLS IN GREAT BRITAIN.

[From the London Teacher's Magazine.]

To Sunday-schools we are, in a sense, indebted for nearly all our other popular establishments for useful and religious instruction. To them, likewise, must we mainly look for a maintenance of that spirit of piety, so infinitely important in the education of the young. Indeed, the operation of the present system of education, re-

sembles the circulation of the blood in the animal body. The Sunday-school institution may be considered as the heart—the organ and engine of vitality; itself dependent on the divine influence for all its healthy energies: the arrangements immediately connected with it, as the arteries through which sanctified instruction is propelled to the remotest parts of the body politic, while by all the other establishments for the conservation of piety, intelligence, and morality, as by so many veins, the current is, in a thousand ways, brought back again into new contact with religious influence. By this means, the principles of Christianity are kept in perpetual operation, throughout the system; while the energy and the healthfulness of the whole may be always and indubitably ascertained, by the maintenance and purity—by the spiritual pulsation, so to speak, of the Sunday-school system.

It is difficult to leave this delightful subject; the chord which is touched by the mention of Sunday-schools, vibrates in union with so many others, in a benevolent bosom, that the theme seems untiring. It was the introduction of Sunday-schools that awakened attention to the important question, "ought the poor to be instructed in any way?" and it was the religious character of Sunday-schools, which required and compelled all other schools (previous to mechanics' institutions) to include religion as a main element of their existence, and as sanctifying and securing both their effects and continuance.

It is impossible to say to what an extent these schools have been, and continue to be the nurseries for those characters which are the leaders and labourers in all other benevolent institutions. Almost all collectors, secretaries, &c. having been teachers and scholars in them; there is, indeed, scarcely a missionary in the heathen world who has not been a teacher—and some have been scholars in Sunday-schools. The same may be said of many preachers among the various Christian denominations. Many individuals, whose labours would distinguish them as members of any university in the world, would not disdain

to allow their names to be mentioned in this connexion. Who amidst the senators of Britain, stood up the unblushing advocate of the rights of religion? Joseph Butterworth, Esq., the Sunday-school teacher. Who went to preach to the savages of the South sea, and after witnessing the downfall of idolatry in the Sandwich Islands, returned home, and published a learned history of these gems of the Southern Ocean? The Rev. W. Ellis, a Sunday-school teacher. Who penetrated the African wilderness, labouring with his hands—teaching the natives to build, to plough, to sow, to reap, and gather into barns—to repent and turn to God? The Rev. Barnabas Shaw, the Sunday-school teacher. Who gave to the millions of China, in their own languages, the oracles of God? Dr. Morrison, the Sunday-school teacher. Who, laying down the comforts and elegancies of social life, spent eight years amidst the perils of sea and land, and touching all the quarters of the globe, in a circumnavigation which will render his name immortal in the history of missions? George Bennet, Esq., the Sunday-school teacher.

The systems of instruction, intellectual and religious, which have sprung up in our own island, are transplanted into every soil, and flourish under every sky from Guinea to Greenland. Schools, missionaries, and Bibles, are now to be found in almost every parallel of every zone—knowledge and piety are gone forth together to the conquest of the habitable globe; and in realms where the British soldier never set his foot for martial fight, his generous and devoted countrymen, with the pacific weapons of instruction in their hands, and the grace of God in their hearts, are travelling in the greatness of His strength, glorious as the sun, fair as the moon, and terrible as an army with banners.

PASTOR'S RETROSPECT.

Few circumstances present to my mind more delightful associations, or call forth more fervent gratitude, than those which relate to Sunday-schools. For nearly thirty years past, in one form or other, I have been connected

with them. There I learnt the first lessons of piety, and felt some of my earliest desires after divine favour. In these institutions I first began to teach others the way of life; and from them I have had the exalted pleasure of introducing many, both teachers and scholars, to the privileges of the Christian church. Every year's experience deepens my conviction, that these institutions are among the most useful of the means employed by the blessed God to fill the earth with his knowledge; and that pious and devoted Sabbath-school teachers are the most efficient assistants to the Christian minister. What glorious scenes will be presented to the world, when a hundred millions of its inhabitants shall, in their earliest years, be taught, at the same period, in the knowledge of Him who made them; and in the way in which they can be eternally happy!

Deeply impressed with the value of Sunday-schools, and desirous, in my feeble measure, of directing and encouraging their friends, I propose, with the permission of the editor of the *Teacher's Magazine*, to place before its readers a few *facts* having this tendency.

There is a disposition in the human mind, as we advance in years, to review the scenes in which we felt a deep interest in early life. I have been this morning retracing a period of more than a quarter of a century, and have literally seen "the little one become a thousand;" or, if I may adopt a metaphor, I have beheld the acorn grow to a wide-spreading oak. It seems but a little time, though nearly thirty years have rolled away, since I was first introduced as a scholar to a Sunday-school in one of the largest manufacturing towns in the kingdom. Well do I remember the childish feelings with which I walked up the step-ladder of an old workshop, to meet about fifteen boys, most of whom, like myself, were unable to read. Nor have I forgotten the features, or the manners of the teachers. I recollect the hymn sung, and a part of the prayer offered that morning. Two teachers, out of the three, have long since been removed to another world; but the fruit of their labours

remains, and the services they rendered to the church and the world, shall call forth the gratitude of generations to come.

I could tell my readers, at considerable length, of a series of events which deeply impressed my juvenile mind. I could relate circumstances of the instructions I received being blest in preserving me from temptations, leading to feelings of piety, and to the duties of religion. Or I could say, that when death snatched from me my parents, the Sunday-school and its friends became my father and my mother; while I was thus directed to seek the favour of Him who is indeed, "the Father of the fatherless." Or I could go still farther, and show in what way the Sunday-school contributed at length to introduce me into the Christian ministry. But, in saying all this, I should but be telling the history of many others, as well as myself. Let us then take another view of the subject.

How vast is often the growth of good! That which is small in its commencement is often great in its end. The little room in which the school was first taught, was soon found too small to contain its scholars, and, in the course of a very few years, two new rooms were built; a few years after, two others were added, and now even larger have been erected; so that, instead of a school of *sixteen* scholars, which I once saw, every succeeding Sabbath witnesses about a *thousand* children learning the way of salvation from the oracles of truth! And, oh! if it were possible to give the whole history of this institution, which was founded in faith, and has been cherished by prayer, how interested must we feel, when we think of very many who by its instrumentality have been brought to the knowledge of Christ, and introduced to an union with his people; of a goodly number who are now the pious and devoted teachers of others; and of several others who have been introduced to the honours and usefulness of Christian ministers! But, after all, it would be impossible to describe the whole of the good it has done. For how many pious feelings have been promoted by it which we can never

know,—in how many instances did it make impressions on the minds of those who are far removed from observation,—how much has it contributed to domestic and social happiness,—and how many may have passed, unobserved, from the Sunday-school on earth, to the mansions of heaven!

And, if all this has resulted from *one* school, what must be expected from the *thousands* now in existence; and of how much importance is it that every teacher labour in his vocation with ardour, prayer, and perseverance, knowing that "*his labour shall not be in vain in the Lord!*"

[*Lond. S. S. Teacher's Mag.*

VALLEY OF THE MISSISSIPPI.

We have not space in the present number, to continue the course of remarks commenced in our last, respecting the plan of operations in the Western Valley; nor is any important branch of that plan sufficiently matured to justify us in spreading it before our readers. Indeed, it is quite doubtful whether we shall find it expedient to divert their attention from the single, responsible, momentous, *personal* duty and obligation which they have assumed at home; even to contemplate the progress of this most important and benevolent enterprise abroad. There is so much depending on the spirit and qualifications of teachers at home, that if we could only persuade them to read such results of observation and experience as our pages are designed to furnish, we should rather propose to double the size of the Magazine, than to appropriate any part of its pages to any purpose but that of the improvement and encouragement of Sunday-school teachers now in office. Nothing, in the whole range of our observation in connexion with Sunday-schools, is so disheartening and

alarming as the seeming satisfaction of teachers with their qualifications. They will *say* they are not qualified, and they will talk much of their desire to be better qualified; but they will not exert themselves an hour, nor expend a single dollar for the purpose. Those who read this remark, will be least likely of all others to fall under its censure; inasmuch as the very fact of their reading it proves that they are not of the number described.

As at present advised, therefore, we shall keep ourselves very much to the peculiar work assigned us in the preparation of these pages; while we shall endeavour to have our readers and others who desire the information, fully acquainted with all that is done and designed, respecting that most commendable, wise, and philanthropic enterprise of which we have spoken.

The second meeting at New York, which was held June 21, at the Masonic Hall, was crowded to overflowing. The chairman was JUDGE PLATT. Addresses were made by the Rev. Mr. Cone, of the Baptist Church—Rev. Mr. Peters—Rev. Mr. M'Clay—Rev. Dr. Spring—Rev. Mr. M'Cartee—Rev. Mr. Ludlow, and the General Agent of the Society. Hon. Mr. Frelinghuysen, of Newark, (N. J.) who had been necessarily detained from the former meeting, also addressed the assembly as follows:—

It is nearly eighteen centuries, since our blessed Redeemer, with the benignity of a heart alive to the miseries of humanity, fixed his eyes upon a group of little children: and that his friends through all future time, might be animated by an example, urgent as the condescension of God, he took them in his arms and blessed them. Then, as often since, such touching

notice was deemed a misplaced compassion. But He, who knew what was in man, rebuked the spirit that murmured at his regard for these interesting objects. He who had formed the body and endowed the immortal mind, whose scrutiny reached the secret place of motive, and the fountain springs of hope and desire; who traced the lines of moral obligation through all their windings, He, perfectly appreciated the almost absolute control, which the moral cultivation and discipline of childhood exerted upon the character of future life and destiny. By his own example he pointed his church to this eventful stage of being, as developing the most fruitful sources of blessedness or woe. But, Sir, the lesson seemed to have been inculcated in vain. For instead of engaging assiduous and prayerful solicitude, this has been the age, of all others, the most left to its own native tendencies. Our Saviour pointed his regards to childhood, that we might there bestow our best cares. As if he had said, if you wish the stream to be pure, look well to the fountain: if you desire the blossom to be fair and healthful, shield the bud from harm. We have inverted this salutary lesson. The whole moral machinery for many ages has not, in any of its departments been fitted for childhood; all its agencies have been directed over the heads of children. We have called it the season of innocence, and left it to run to waste. The mother has kissed off the tear from the cheek of her little prattler, and often felt as if an angel wept. While we have cherished this fond deception, Satan has been sowing the bitter seeds of depravity. He met the young idea, as it struggled into life, and wickedly confirmed its corrupt inclination. He, unresisted, prepares the mould for future character. And when youth dawned, it came with such vigour and stubbornness in sin, with such a fixedness of choice for evil, as sadly evinced the efficient and dreadful agency that had been at work.

The Sunday-school has broken this delusion; and now we wonder at our infatuation. We knew before, that the impressions of childhood were

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deep and indelible: that they seemed to add instinct to memory: that they endured through the turmoil and sorrows of manhood, and often outlived the infirmities of dotage. But yet till this blessed engine was set in motion, we had neglected the application of such powerful facilities to the cause of truth and virtue. Now, he who runs may read, how full of promise, and how fraught with blessings is this grand scheme of mercy. Sir, it strikes home to the very root of evil. It meets the first breaking out of corrupt purposes, enlightens and exhorts to duty, pleads against sin, and saves from death. I firmly believe, that God intends it to be one great means of reforming the world. There may exist some enthusiasm on this subject. I rejoice at it. There never was a good cause which did not deserve all the ardour of enthusiasm. There is no time now, to spare for cold and reluctant calculation. The spirits of evil are abroad in our land. They are straining the last nerve: they are rousing into action the slumbering fires of infidelity, and would shroud the heavens in the blackness of despair. It behoves then, all the friends of God and man, to be active, and to stand forth as the fearless advocates and defenders of the truth.

We have witnessed with grateful interest the progress of Sabbath-school instruction. Every year has furnished some fresh proofs of its substantial benefits. Take a single illustration in your city; a recent investigation ascertained that of twelve thousand children who had shared in the blessings of this institution, not one had ever been arraigned for crime. This is a volume of commendation; but, sir, it is only the beginning of good. The next age will witness some of the fullness of its mercies, when these children shall take our places and assume upon them the duties of men and citizens.

I hasten to the appropriate business of this evening. A noble impulse has been given to this sacred cause in a neighbouring city; it has reached the friends of truth and awakened a kindred spirit here. The moral condition and prospects of the West—the influence which it will very soon exert in

the public councils of our country; and its own distinct claims, as an important part of ourselves, combined a weight of interest in its behalf, that has attracted general concern and distinguished liberality. I adverted to the share that will soon be taken by the valley of the Mississippi, in our national concerns. Sir, the children will after a few more years, give the law to the mother. The infant West, is fast attaining to a giant's dimensions; and its power will be tremendous, unless controlled by principle. Washington, who had studied the human character under many diversities, came to the full conviction, that no principle could be safely trusted, which did not flow from a sense of religious obligation; and an infinitely greater than Washington had, ages before, proclaimed the same truth. In this valley of the West, upwards of four millions of freemen, have with astonishing rapidity peopled the fairest regions of our republic; and the eventful question to be resolved is, how we shall most happily fashion the elements of these rising communities; whether by our benignant regards, they shall aid to strengthen the cords of our nation, whether they shall cherish the principles of private and public virtue, or whether by our neglect, they shall be left to exhibit the melancholy spectacle of universal degeneracy of manners, among a people, but yesterday born into political existence. Sir, this is the true honest question. We can not and we ought not to evade it. It is put to us as Christians and as American citizens. These sister states of the west possess capacities for good or evil, that cannot be trifled with or disregarded. Rightly influenced, and immense blessings will reward our philanthropy—but should we suffer them to grow on, with no moral culture, floods of wickedness will by and by come over upon us, that will sweep away the last vestiges of hope and freedom. I lately heard from a distinguished citizen of that section of the Union, the evil and the antidote in one short sentence. While deploring the frequent occurrence of street murders—sometimes by men high in official stations, he remarked, that the terrors of the law interposed no check,

and that his hope rested in the reformation of public sentiment: there, said he, the mischief receives its countenance and there we must look for its corrective. This was the language of truth and soberness. When the late movement in Philadelphia was announced, it was hailed as the harbinger of incalculable blessings. A fountain was to be opened, whose healthful streams would send forth richer benefits to the valleys of the Mississippi, than all their majestic rivers. The Sunday-schools will reform that perverted public opinion, that sanctions the deeds of the transgressor. They will purify the elements of society; they will arrest the torrent of corruption; erect the standard of sound principles, and, by the blessing of heaven, save the country and perpetuate her liberties. A cause, thus exalted in its aims, this evening addresses itself to the philanthropy of a generous people. It becomes not a stranger to press this suit. It befits the occasion, however, to say of it, that a nobler charity could not well engage our sympathies. To raise an empire of immortal beings to the dignity of virtuous freemen; to send forth moral influences among them, that shall establish the basis of political prosperity; that shall raise a protection around the sacred privileges of the fireside, and secure the hearth and the altar from rude invasion: And more than this—to open to them the pathway to a blessed immortality, to fill up time with social comforts, to gild its close with consolation, and crown the whole with imperishable happiness. Sir, what are earthly sceptres—what is all human wealth and greatness, compared with such a vision? And in the just hope that it may shortly be realized, who can longer grasp his gold? Where or how can wealth accomplish for us, more substantial or sublime pleasures. Patriotism in its boldest conceptions, cannot aspire to a purer bliss than this. To elevate an extensive region of enterprising men, to secure them from the wasteful influence of irreligion and crime; and bring up millions of our fellow men, to the purity of a virtuous community. Sir, failure in such an enterprise, would be no com-

mon privilege. But we need not fail. The faithful consecration of our best efforts, is destined to demolish the throne of the prince of darkness: and honoured will be the humblest man, permitted to raise a finger in the work.

Mr. F. having ended, Mr. L. Tappan, Chairman of the Committee of Arrangements, read letters from Alexander Henry, Esq. of Philadelphia, and Col. Richard Varick of this city, expressing their deep interest in the object of the meeting, and regretting that it was out of their power to comply with the committee's invitation to attend. The letter from Col. Varick enclosed a check for \$500, and that of Mr. Henry expressed the hope that the subscription in Philadelphia would amount to \$30,000. Mr. T. also announced that a mechanic who had had been invited to be present at the meeting, had sent him \$200.

Before announcing the general result of the subscriptions and contributions of the evening, the chairman of the committee of arrangements stated that on counting more accurately the amount subscribed and contributed at the last meeting, it was found to be \$11,600, which is more than was at first reported. The amount subscribed in the interval between the two meetings, was stated at \$1,200. To these sums add \$200 the amount now contributed in money, and \$2,229, the amount on the different papers, and the grand total given or pledged to the object thus far in the city of New-York, is \$15,229.

—, Ohio, July 5, 1830.

Dear Sir,

It is now 18 months since I first came to this town; previous to that the County Union had gone down, as had also the Sabbath-school of the first Presbyterian Church. In December of 1828, the month I arrived here, the friends of Sabbath-schools began again to exert themselves, and succeeded in forming another Sunday-school, under a revised constitution; but there was manifestly a want of experience throughout the whole. I became a teacher in this school, and

having been engaged in Sabbath-schools myself for 12 years previous, (in England, eleven,) I recommended the adoption of such measures as I thought would prove most conducive to the welfare of the institution. In June following I was elected superintendent. In that office I have been engaged ever since. About 9 months since, we succeeded in establishing the teachers' monthly concert of prayer, and in April last we formed a Sunday-school Union for this town and neighbourhood. We have thus far succeeded in establishing in this neighbourhood, since that time, three new schools, which are very promising, and I hope, in the next year's report you will receive some interesting account. I am sorry to say, that many professing Christians here feel little or no interest in these glorious institutions, and that although our school now contains about 200 scholars, and 30 teachers, we cannot number 12 pious and devoted teachers in our ranks. But I am happy in bearing my humble testimony to the zeal and devotedness of some of that number. I have for several weeks past, endeavoured to stimulate our Sabbath-school friends here by the account of your proceedings in Philadelphia, and in New York, with respect to Sabbath-schools in the Valley of the Mississippi, and it is the same subject which has induced me now to address you.

Believing as I do, that the institution of Sabbath-schools is second in importance to none, and that it is the duty of every Christian to aid in the work of faith and labour of love; and surrounding circumstances being favourable, I feel it my duty to offer my services to the American Sunday-school Union, in the mighty work they have now undertaken, of supplying the Valley of the Mississippi with schools. As I have before stated, it is a work in which I have been engaged with pleasure, and I hope profit to my soul, for 14 years past, eleven in England, and 3½ years in America; about 2 years of that time, I resided in New York, and visited the schools there as a stranger, the church with which I united having but a small school, and needing no teacher. My family are here, (consisting of my wife and one son,)

who are reconciled to my leaving them on such employment, if accepted. Whether I go personally or not, my prayers shall be offered for, and my best wishes go with those who go into this delightful field; it is indeed white unto the harvest, and those who reap shall be abundantly rewarded by the Lord of the vineyard.

Your connection with the Sunday-school Union, must render you a friend to all friends of the cause, and although we are strangers here, yet I hope we possess kindred spirits, and that when our labours here are ended, we shall meet a glorious company of Sabbath-school children and teachers, in the heavenly world, to unite in ascribing salvation, and honour, and glory, and power, unto Him who hath loved us, and given himself for us.

—, Illinois, June 25th, 1830.

Our opinion respecting the labours of the agents of the Sunday-School Union, you have probably received before this. There is evidently a great change working among us on that subject. Sabbath-schools are evidently becoming popular very fast, and they are springing up all around *this* place. I formed one some days since a few miles distant, composed mostly of adults, a large proportion of whom are unable to read. In the vicinity of this town, there is at present a very happy state of feeling in reference to Sabbath-schools, and it has apparently arisen from the influence exerted by our school. Your agents have not visited this county, but immediately on my coming to this place in January last, a school was formed which has been in successful operation since. It appears to be exerting a very happy influence here. Soon after its formation, a report respecting it went over the country and elsewhere, and the effect was to create an anxiety in the minds of many to enjoy the benefits of these highly useful institutions. It has frequently been said to me, ten, twenty, and forty miles distant, I understand you have a fine Sabbath-school in ——. One school properly conducted, and under successful operation, will do more in this

country towards allaying prejudice and enlisting public feeling in behalf of these precious institutions, than months of the most fervid declamation in their favour. And perhaps it is not too much to say, that a want of confidence in Sabbath-schools, arising from previous failures, is one of the most formidable obstacles to their formation. These failures in the Valley of the Mississippi, perhaps, are more frequent than you would be apt to suppose, and hence the vast importance of well qualified superintendents and teachers. This is all that is needed in this country to produce numerous and flourishing schools. And shall the rising generations by tens of thousands, in this interesting portion of our republic, be excluded from the benefits of these institutions, merely because there are none to gather and instruct them? O what wonders could ten thousand well qualified devoted Sabbath-school teachers, with the blessing of God work, by removing to the Valley of the Mississippi!

I have no doubt that if Mr. — could remain another year in this state, form new schools, revisit and revive old ones, &c. &c., that he might do twice the good he has the past year, and that we trust has been great. The expectation of a visit from the agent, would be sufficient to keep alive the interest in a school for months. The subject of Sabbath-schools is daily assuming new interest and importance in this state; and though our lamented brother Hawley was cut down in the midst of his devoted labours, yet who knows but this afflictive dispensation of Divine Providence will be overruled to the furtherance of the cause even in this state.

There was a gentleman here this week, who lives more than a hundred and fifty miles north of this, enquiring where he could get some Sabbath-school books. There is generally a perfect dearth of books in this country, and tracts and Sunday-school books are read with great eagerness; I lately distributed some of the latter, which were of the smallest kind published by the Union; but you can scarcely imagine with what plea-

sure they were received, and with what interest read.

——, *Missouri, June 18th, 1830.*

Eight miles above —— Co. Rev. —— had commenced two Sunday-schools within four miles of each other. He appeared very much gratified with the information I gave him on the subject, "for," said he, "I am wholly unacquainted with the business." These schools appeared more interesting to me from the fact of their being situated on the very border of civilization; one of them is within three or four miles of the Western boundary of the United States of America.

Last Sabbath I attended and addressed a meeting. My remarks were entirely general, except in speaking of the American Sunday-school Union. I stated the fact of its consisting of five denominations of Christians, described the Union Question Book, and the manner in which the library books of the American Sunday-School Union are prepared, i. e. by a committee from the different denominations. The people and preachers seemed pleased and surprised at my statements. Some of them, however, remarked that they could not see how it was possible for the different denominations to unite in the preparation of their books. Mr. —— said: suppose all the rest are in favour of publishing a book, and the Methodist objects? Then said I it is not published. "What! the minority rule?" he exclaimed, with surprise. Another one remarked, in reply to some remarks about the American Sunday-School Union's books not being sectarian: "Some of the tracts are strongly sectarian," but tracts are not the Sunday-School Union's publications, I replied. "I thought they were all the same," was his answer.

Since my visit at ——, Mr. —— who was present and heard my remarks, has established a school in his society at this place. It is but just commenced. There will probably be 20 scholars; there ought to be more than 100, i. e. there is more than that number who are of a proper age to attend. I was informed last evening by Dr. —— that several had threatened to punish their children if they went near

the school. Mr. —— was at —— at the opening of the Sunday-school by —— . He had become so much discouraged on account of the opposition he met with, that he told Mr. —— if he had not promised me, he would make the effort, he should not attempt it; but to his surprise, when he went to the place appointed, he found about 15 scholars, who seemed much interested, and resolved to come again. Mr. —— was rejoiced at the sight, and dismissed his fears, and resolved to go forward. May the Lord bless his labours.

From the Western Luminary, (Lexington, Ky.)

SABBATH-SCHOOL DONATION.

The following note, inclosing \$20 for the benefit of Sabbath-schools in the West, was received by the editor on the 3d inst.

July 3, 1830.

With thankfulness to my God, I have noticed the recent effort in the Sabbath-school cause, by our Christian brethren of the east. If the benevolent of Philadelphia and New York, feel thus for us—we of the west should be anxious to help ourselves. I may be called one of the poor—but I can do something. I intend before the close of the two years, to give \$100 to the American Sunday-School Union—and the inclosed \$20 is the first instalment. I do not say I will do this, if so many others will do the same, (for I intend with the help of the Lord, to do it in any case,) but I do now solicit others to aid; and to make an honest inquiry, "Is my talent buried, or am I employing it? Am I to build, or may I stand idle? Had I better aid in instructing the rising generation, or buy another field?"

It is my design in the course of the two years, to go into different neighbourhoods, visit the families and organize five Sabbath-schools; I will also persuade them to furnish the Schools with small libraries, or furnish them myself.

And relying upon Him for aid, whose arm is strength, I will not mind how angry Satan may grow at Sabbath-schools.

EFFECTS OF MISSIONARY LABOUR.

A correspondent of the *Western Observer*, a new and valuable paper published in Jacksonville, (Illinois,) states, that, in passing through Jefferson county in that State, he had the pleasure to observe some of the fruit which has grown out of the labours of an agent of the American Sunday-School Union.

Perhaps about the second week in February, Mr. — visited a settlement in that county, far from any town, and not very compact. He conversed with a few individuals, and on the Sabbath day, delivered an address, and then left them meditating as to the expediency of an effort to organize a school.—Some time during the same week, a meeting was called, and an association formed, and five dollars collected to furnish a library. No time was lost: the school commenced on the next Sabbath, with about twenty-five scholars, and has continued to increase. Notwithstanding the sparseness of the population, the school now consists of from sixty-five to eighty scholars. Nor are spectacles wanting among them.—They are of all ages from three years to three score and ten. No storm has been sufficient to interrupt its uniform progress. In addition to the library of five dollars, they have in the school, one copy of the Sabbath-school Teachers' Magazine.

HOW THE WORK MUST BE DONE

The suggestions contained in the following extract from a letter to the editor, dated New York, July 9th, are presented to the reader for the purpose of showing him what is wanted in the Mississippi Valley. It has been feared by western men, that our enterprise would fail for want of teachers. If, however, the opinion of some of our eastern friends is well-founded, we shall have ten thousand teachers there by the time they are

wanted, who have been trained to the work, and who are willing to give two years of their lives to the accomplishment of this plan. We trust they will be on the spot by the time their posts of duty can be designated.

With a deep interest myself in the Sabbath-school enterprise, I cannot refrain from expressing a hope that all possible use will be made of agents on the spot, to plant and foster the schools. They may generally be formal, and with one experienced and intelligent travelling agent to look them up, and keep them up, they will do the largest part of the work gratuitously. It is alarming to see \$40,000 out of \$70,000 or \$80,000 given for this benevolent enterprise, consumed in the support of a fleeting agency. If it *must* be, let it be; but *I would try very hard*, to place more of the donations in permanent libraries, than in the pockets of the workmen. It will be impossible to do this, I conceive, unless intelligent agents take a *large* district each, and make it a point to recruit *sub-agents* in the different counties who are at home, and will labour for the Lord. I am persuaded that this course could be adopted throughout Ohio. I should be ashamed of my Christian friends there, if, when I came willingly among them on half pay, to give my whole time, they would not give a small part of their time without pay. They will. Take almost any country, and the travelling agent can find ten men in it, Christian men, who will undertake for their respective towns, to receive, take charge of, and cherish the young school, and the interesting library. The agent under pay, must be like a ministering angel, felt in a thousand places where he is not seen; this a business-man will know how to effect, better than many teachers.

HEATHEN IGNORANCE IN THE MIDST OF CHRISTIAN INSTITUTIONS.

Extract from a letter to the Editor, dated — District, S. C. June 22d, 1830.

I came to-day from — District, and on my road overtook a little boy

going to mill. I entered into conversation with him, and discovered, that he lived in a settlement called ———, where there is a celebrated school under the care of a ——— preacher. I asked him, Do you go to school? No. Do you go to Sunday-school? Sometimes. Why not always? Because I have no book; when I can borrow one, I go. Have you no bible? I read in the spelling-book, and we have to buy corn and every thing. His mother is a poor widow, he told me. I asked him, how he spent his Sabbaths, whether his mother taught him his bible, or taught him to pray. He said, No. Do you know the Lord's prayer? No. Do you know who the Lord Jesus Christ is? No, I don't know about these things, I never learned. But don't you know who made you? No. Don't you know who God is, or any thing that he has done, who made the skies, &c? No. I had said to him, I suppose you may be eight or nine years old. O yes, he said, I am twelve or thirteen. But this boy had attended preaching often, and appeared to be a boy of some mind. It is said, that many are as ignorant. It is lamentable. For nearly thirteen years human passions have been strong in his heart; outward temptations waylaid him; the adversary has, no doubt, plied his flattering arts; but not one religious truth has been known, or felt by him; up to this time he has been ignorant even of the existence of God, that first principle, by the knowledge of which man is really raised above the brute. Since I wrote this, it has been mentioned to me by a clergyman, that he had known adults, as ignorant, and he appealed to one particular instance.

CHRISTIAN LIBERALITY OF FEELING.

A late number of the Methodist paper published in Boston, contains the following remark. It indicates a feeling which, we wish, was more prevalent in the Christian church. None can be more interested in its prevalence than Sunday-school teachers,

and perhaps the Sunday-school room is one of the first and best places for its cultivation.

"We do not hesitate to say, that to our church, to its doctrines and discipline, we feel warmly attached. And we as freely say, that we are desirous it should increase in numbers and in spirituality. And although we cherish this partiality, yet we rejoice in the prosperity of others. We never meditate upon the patient endurance, the unyielding firmness of purpose, and better than all, the heavenly-mindedness of the Moravians, as exhibited in their missionary operations in North America—upon the early, successful, and untiring labours of the Congregationalists in Western India—upon the apostolic zeal, the unparalleled sufferings, and the glorious prospects of the Baptists in Burmah, sustained as they all have been by the prayers, the munificence, and the philanthropy of their friends at home—we never meditate upon these soul-stirring subjects without emotions of inexpressible gratitude and joy, unspeakable thanksgiving and praise to Almighty God, and a heart impatient to bid them all God speed."

DONATIONS received by the American Sunday-school Union, from June 17th to July 12th, 1830, inclusive.

I. MINISTERS MEMBERS FOR LIFE,

By the payment of thirty dollars, and upwards.

Rev. John W. Chickering, Bolton, Mass., contributed by ladies of his society,	30 00
Rev. Albert Barnes, pastor of the First Presbyterian Church Philadelphia, contributed by ladies of his Congregation,	30 00
Rev. Robert Adair, pastor of Presbyterian Church, Wilmington, Del., contributed by members of his Congregation, per Rev. J. B. Adams, for the Mississippi Valley fund,	30 00

II. ANNUAL SUBSCRIBERS.

By the payment of three dollars and upwards.

Philip Nelson, Millwood, Va. 1830,	3 00
Wm. Guild, Newport, R. I. do.	3 00

III. DONATIONS TO THE GENERAL FUND.

†R. V. Dewit, So. Dutch Ch. Albany, N. York,	5 00
†Mr. McElroy, do. do. do.	1 00
†Mrs. C. G. Vesher, Greenbush, N. Y.	2 00
†Mr. Hugh Gudon, do. do.	1 00
†Mr. Wicks, do. do.	1 00
†Mrs. O. Pennyman, do. do.	2 00
†Friend Humphrey, Baptist Ch. Albany,	5 00
†J. A. Burk, do. do.	3 00
†Elisha Russel, First Pres. Ch. do.	5 00
†John Woodworth, Esq. do. do.	5 00
†N. Fowler, do. do.	5 00
†Misses Eights, do. do.	5 00
†Peter Boyd, do. do.	10 00
†Robert Boyd, do. do.	2 00
†Henry L. Webb, Second Pres. Ch. Al.	5 00
†Joseph Alexander, do. do.	20 00
†James Gould, do. do.	5 00
†B. F. Butler, do. do.	5 00
†Dr. T. Romeyn Beck, do. do.	3 00
†John F. Bacon, do. do.	5 00
†Ephraim Wilder, do. do.	5 00
†Hugh Humphrey, Third Pres. Ch. do.	5 00
†Rev. Wm. H. Williams, do. do.	10 00
†Israel Williams, do. do.	1 00
†Collection in Baptist Ch. Albany,	6 00
Balance of Donations in Mr. Chandler's Ch. N. L.	2 00

IV. DONATIONS TO THE VALLEY OF THE MISSISSIPPI FUND.

Amount collected by a Sunday-school teacher of 2d Presbyterian Church Phila. 83, James McAlphin, 100, †A Friend in Albany N. Y. 2, †A Friend do. do. 1, Rev. Joshua Leavitt, New York, 5, J. J. Franks, do. 3, Rev. Benjamin Mortimer, do. 1, T. D. Williams, do. 1, J. R. L. do. 10, Jane A. Coates, do. 3, F. W. do. 1, Rev. J. V. Henry, do. 20, H. V. Garretson, do. 30, E. S. Hill, do. 5, A Sunday-school teacher, do. 2, Luther Jackson, do. 3, Elizabeth Reynolds, do. 25cts. Collection at the Meeting in Masonic Hall New York, 21st June, including 10 from Mr. Williams of Manlius, and 50 from "A Mississippian" of Port Gibson, 236.05, Joel Post, New York, 50, John Wright Jun. 10, Cash, do. 10, B. Deming, do. 10, Mr. Turner, do. 2, F. Markoe, do. 3, Wm. P. Stewart, do. 10, Mr. Hale, do. 5, Jonathan Steel, do. 10, G. W. Houghton, do. 10, Sundry Individuals in Mulberry St. Baptist Church, N. Y. 3.12, A. D. Hassell New York, 2.50, George W. Platt, do. 10, Daniel Cheshire, do. 5, John B. Halsted, do. 8, Robert Edwards, do. 10, R. Pegg, do. 10, N. C. Platt, do. 2, William D. Murphay do. 5, Robert Jaffray, do. 25, John Johnson, do. 100, J. Boorman, do. 50, David Andrews, do. 20, B. L. Swan, do. 20, Mrs. Kinlock Stewart, do. 15, John McGregor, do. 30, James Schermerhorn, do. 15, S. A. Halsey, do. 10, B. Palmer, do. 5, Mr. Pitton, do. 3, Sundry Individuals in Laight St. Church do. 14.56, Sundry Females in Wall St. Church, do. 20, James Lenox, do. 25, John Morrison, do. 10, M. B. Edgar, do. 5, H. Coit,

do. 10, J. M. Clark, do. 3, Ira Clisby, do. 5, Samuel Boyd, do. 25, James Hammett, do. 5, A. Vansanderen, Brooklyn, L. I. 50, John Vanduyne, do. 2, Benjamin Meeker, do. 1, John Stephens, Jun. do. 5, G. Furman, do. 5, John F. Hess, do. 1, M. S. do. 1, J. How, do. 5, James Pennington, a coloured man, do. 1, W. H. Vansinderen, do. 5. Sundry Individuals, do. 7, J. W. Mason, New York, do. 2, David Graham, Rev. A. Alexander, D. D. Princeton, N. J. 50, James R. Campbell, 5, Scholars of the Wheeling Va. S. S. per J. W. Edgarton, 2.50, J. G. B. 10, Elizabeth Holt, of 5th Pres. Ch. Phila., 5, A Young Female, do. 50cts, Rev Elias Harrison, Alexandria, D. C. first payment, 25, †Col. Richard Varick, N. Y. 500, †Collection at a Public Meeting, do. 195, †John Borland, do. 25, †G. P. Shipman, do. 20, †Mr. Weeks, do. 10, †A. Friend, (J. R.) do. 50, †Miss Northrop, do. 2, †W. C. Redfield, do. 15, †A Widow's Mite, 2, †J. A. Davenport, do. 25, †D. Sibley, do. 10, †E. L. Parsons, do. 7, †E. Goodwin, do. 50, A. Gift of C. J. S. a coloured woman, do. 5, A. Friend of Sabbath-schools, C. A. S. do. 1, Mrs. Guild, Phila., 5, Frederick Stanley, 5, Elizabeth Reynolds, 25cts., Lucius Hart, 2, W. L. King, 5, W. Peters, Brooklyn 5, A Lady 1, Through Rev. Messrs. Welch and Beecher, agents, from J. D. Hurlbut, 5, S. S. Howland, 25, Mrs. W. 4, Collection in Vandam-street Church, 21.74, John Watts 10, T. S. Clarkson, 5, M. C. St. John, 5, T. L. Chester, 5, Samuel Glover, 5, J. Little, 5, Mr. Wilmarding, 5, Cash 10, do. 10, do. 5, J. F. Sheafe, of Wall-street Church, 10, A Friend of do. 2, J. W. Moore, 3, Najah Taylor, 25, Misses Mary and Hannah L. Murray, 20, Several Individuals in the Murray-street Church, by Mr. James Donaldson, 110, M. S. Whiting 1, G. Lathrop, 5, Charles E. Pierson, 10, H. Diamond, 5, Nathan Peck, 5, William Worran, 5, N. Caswell, 20, A Friend 2, Wilmot Williams, 5, A Lady, 1, William W. Jackson, 2, Jeremiah Van Rensselaer, 5, Sarah E. Austin, Brooklyn, 50, Nehemiah Denton, do. 20, Clement Davison, do. 2, Thomas Baylis, do. 2, Margaret Shannon, do. 1.50, Mary Baylis, do. 1.25, Margaret Martin, do. 1, Sarah Roll, do. 1. From the congregation in Mendham, N. J., being the amount of a collection on the 4th inst, by Rev. D. H. Johnson, pastor, 20.

V. MISSIONARY FUND,

Initiatory Subscriptions to constitute the following Societies Auxiliary.

Mount Mourin S. S. Soc. N. Carolina,	3 00
Elizabethtown, Ky. S. S.	3 00
†Lutheran S. S. U. Pa.	3 00
Ray Co. Missouri, S. S. U.	3 00
Huron Co. Ohio, S. S. U.	3 00
Medina Co. Ohio, S. S. U.	3 00
Perryville Ky. S. S.	3 00

† Per Rev. J. McIlvaine, Agent.

‡ Per Rev. F. Heyer, Agent.

§ Per Moses Allen, Esq.